

THE DEFENDER

Vol. III

Wichita, Kansas, June 1928

Number 2

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

John R. Turnbull

With the June Defender we begin a series of articles by Dr. John R. Turnbull who was recently made a Fellow of the Royal Geographic Society of London, (F. R. G. S.) for having penetrated into Arabia where no white man had ever gone. Secular magazines and newspapers "played up" the adventures of Col. Lawrence, and gasped at his bravery. Without wishing to reflect upon Col. Lawrence whose daring is well known, it is only fair to say that Turnbull went much farther into the Arabian desert than Lawrence. Turnbull went to carry the Gospel; Lawrence went to organize Arabs and camels into armies for England.

Oswald J. Smith says: "Brother Turnbull seems to have no sense of fear. He takes the greatest risks conceivable with one aim in view, namely, to carry the Gospel to places where it has never before been carried. His adventures in Arabia read like fiction."

No man has a message like that of John R. Turnbull. He has earned the title, "The Livingstone of Arabia." It is to be questioned whether any living man is better informed concerning conditions in that section of the world (including Palestine) than Dr. Turnbull.

His first article appears on page 4, this issue. Be sure to read every one of these unique articles — twelve in all. Tell your friends about them.

30,000

Volumes could be filled with letters of appreciation that have come to us since the first of the year from people who love the testimony of The Defender. If you are not a member of The Defender Family, join now. Fifty cents brings the paper each month for a year; 27 months \$1.00. We are mailing introductory copies to several fundamentalists again this month. If an application blank is enclosed with the copy delivered to you, it means you will not receive The Defender again unless you subscribe. The circulation is more than 30,000 this month.

—Publishers.



Rev. Wm. P. Nicholson

Though a few men are circulating the report that Dr. John M. MacInnis is a heretic and that the Bible Institute of Los Angeles has gone over to Modernism, informed fundamentalists know that such is not the case. There is no more militant fundamentalist living today than Rev. Wm. P. Nicholson, the Irish evangelist. He is a preacher of international reputation. Having been in Los Angeles for several months, he has had time and opportunity to study conditions first hand at the Bible Institute. He writes Mr. Winrod as follows:

"Dear Brother:—

"Have just received THE DEFENDER for May with your great article about the Bible Institute of Los Angeles and concerning Dr. MacInnis and his book, "PETER THE FISHERMAN PHILOSOPHER." I wish to thank you heartily for that article. It will do a world of good, for there are many who have had their faith shaken in the Bible Institute and Dr. MacInnis through the vile reports that have been circulated by those who have zeal without knowledge of the actual conditions.

"For the life of me, I cannot understand the attitude of some minds in this matter, unless it is that they are determined to destroy the Institute. They seem obsessed with hatred for the Institute and its Dean, so that they will neither look at facts or try and find out if what they say is true. It seems to me if they had read the book with any

intelligence they would never have acted as they have. You hit the nail on the head when you stated that Dr. MacInnis is a philosopher and writes as one; that the object of the book is to express the truth in such a way that it will appeal to the folks who have lost their faith or are in danger of losing it, through the so-called philosophy of the day.

"Have not read a book for many a day that has so helped me and established me in the Faith as this book. It revealed truth to me in a way and from an angle that I had never seen or thought of before. I believe I will be able to give a clearer and better reason for the hope within me, since reading his book.

"I am sure I am only one among many who would write the very same thing as you have done if they had the chance and when they read what you have written they will thank God for your article and will continue to love and support the Institute and its Dean better than ever in the future. God bless you for the stand you have taken in this matter. It will help, I trust, to bring lovers of the Bible Institute together again. The Institute has been raised up by the Lord for just such a time as we are now going through and it is a great joy to the Devil to see us fighting amongst ourselves.

"Your Brother,

"Wm. P. Nicholson."

Since Dr. MacInnis has repeatedly stated his faith in every one of the great doctrines of Christianity through both the spoken word and printed page: since the Board of Directors has assured the public several times that nothing contrary to the doctrinal statement of the Institute is being taught (or has been taught) by any member of the teaching staff, why do certain men continue their vicious attacks?

Is Dr. MacInnis a liar? Are the members of the Board liars? Turn now to page 5.

NOTICE

To The Defender Family:

For years there has rested with me an impression which I believe to be a leading of the Spirit that with a few consecrated men I should tour Palestine, penetrate to certain unexplored regions, and at the same time conduct a missionary campaign. This is all I will say for the present, except that it seems to be in the directive will of God that this expedition be launched during three months of 1929—June, July, August. Will friends please make this a matter of prayer?

—Gerald B. Winrod.

Items Of Interest To Defenders

THE DEFENDER

Gerald B. Winrod, Editor-in-Chief

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Paul W. Rood, W. B. Riley, Arthur L. Brown, Mark Matthews, A. Z. Conrad, Oswald J. Smith, Lester H. Davis, Howard Snyder, J. M. Averill, M. E. Moosdorf, A. J. Bard, E. L. Quigley, M. R. Starbuck.

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THE DEFENDER
Wichita, Kansas

WE THANK YOU for everyone of the hundreds of letters sent us. The Defender represents careful effort, hard work. Prayers requested.

REV. CHARLES E. FULLER, regular writer for Defender, expects to attend famous Keswick Conference, England, July. Will prepare Keswick article for you.

SOUND BAPTIST PREACHER, graduate Moody's, wishes location central or eastern Kansas. Write, The Editor, The Trumpet, fundamentalist magazine, 2930 Flournoy St., Chicago.

REV. W. E. PIETSCH, recent Assistant Pastor, Church of Open Door, Los Angeles, sails Europe August 29th. Will be in Kansas two months, March, April, 1929. Kansas pastors write for dates.

DON'T READ PART OF THE ARTICLE, "Higher Fundamentalism." Read every word.

CHINA MISSIONARY WRITES: "The up-country missionary is still in the school but is not in spiritual fellowship with me. She teaches natives to play cards and is modernistic." Shame!

SAYS A LADY IN CALIFORNIA: "My pastor is a modernist. I pray that he may see the light. I am having The Defender sent to him for a year." Let a thousand other ladies do likewise.

UNFORTUNATE SPLIT in Church of the Open Door, Los Angeles. John McNeil, noted Scotch preacher, preached in modernist church, Pasadena. Elders deplored deed. Church divided. Says McNeil: "I am a fundamentalist; thought it rare chance to carry fundamentalism into the enemy camp." Newspapers busy!

JAMES M. COX, JR., YALE STUDENT, son of Democratic candidate for president 1920, drove automobile up Fifth Ave., Manhattan, so rapid, reckless, hit a laborer, knocked him into air. Ignored traffic signals, deaf to cries of spectators, eluded policemen, finally arrested, drunk.

BAPTIST DEFENDERS will do well send for sample copy, "Baptist Spokesman," Box 1017, Portland, Oregon; fundamentalist Baptist journal. Monthly, \$1.00 the year.

MRS. RUTH BRYAN OWEN, daughter of late Commoner, is running for Congress, Florida.

CAUGHT 1,000,000 RACING ATOMS, by a camera. Scientist Harkins, University of Chicago, says they were traveling 10,000 miles per second when he overtook them.

CARTOONIST GRISWOOD, maker of pictures and charts, has advertisement of Dispensational Chart elsewhere in this Defender. Of it, Editor Trumbull, Sunday School Times, says: "It is remarkable, Scriptural. It furnishes a rich opportunity for Bible studies by classes or individuals. I hope it may be greatly blessed to God's people."

RUSSIAN RABBI YECHIEL, authority on Talmudic law, died recently, age 74. For 44 years had refused to eat except on Saturdays. Devoted life to prayer and fasting.

WRITES REV. E. G. MCLAIN, VICTORVILLE, CALIF.: "Just received a sample copy of The Defender. I think it is the best paper printed on general information of fundamentalism. Find my check enclosed."

DR. JOHN W. HAMM, great southern evangelist: "I am enclosing check to cover subscription for two years. . . ."

IN 2,000 YEARS 80 sites have been selected as location of Garden of Eden. Comes forth one, Egyptologist, Duncan, American University, an evolutionist, saying Eden cradle of race was Central Asia. Says he: "Moses had vague ideas of geography east of Palestine" and became confused. "Moses was not a geographical expert." Sad! What pity God did not wait to consult Duncan before writing Genesis!

WRITES GEORGE F. WASHBURN, nationally known anti-evolutionist: "I am delighted with The Defender and desire to express my sincere gratitude for the courageous manner in which you came to the defense of fundamentalism, both through your publication and your speaking campaigns. I hope the circulation increases to 100,000 copies."

NOW COMES ONE, DR. TOLL, Swedish surgeon, saying Jesus did not die on cross; only fainted.

BECAUSE OF MULTIPLICITY OF DUTIES, Editor Winrod resigns his two official positions with the World's Christian Fundamentals Association this year.

REV. GEORGE D. BLOMGREN and Evangelist Philip Sidersky are in Kansas as we go to press; holding large meetings. Dr. Chas. Spurgeon Knight comes in August. Robert Harkness held few remarkable services early May.

WALTER ALFRED MAY, Pittsburg millionaire, paid the way of 64 guests to Paris for a party that cost him \$100,000

in April. That sum would have kept 250 Alliance missionaries in field one year.

SENATOR HEFLIN recently put 160 pages single-spaced typewriting into Congressional Record, against Al. Smith. Charges Hefflin: "The Catholic-controlled press praises Mussolini; it looks like another arm of Roman power reaching over into the United States." He says more than half the employees in the State Department at present are Roman Catholics.

WRITES A MAN IN MASSACHUSETTS: ". . . You see I am a convict inmate of the State Prison. . . . For almost three years, since I was forced to my knees by a voice that would not be denied, on June 19, 1925, about 9:20, when Jesus found me in my prison cell and forgave me all my horrible sins, I have been begging tracts, leaflets, booklets, books and New Testaments to distribute among these dear men. . . . Your magazine has been the means of much blessing."

THE LAST ILLINOIS ELECTION went overwhelmingly against powerful machine of Bill Thompson, vulgar politician. Thinks The New York Evening Post: "Chicago may now write, 'Paid in Full' across her Big Bill."

ROGER BABSON says America has a "Moral Sickness" that only the Spirit of God can remedy.

DEFENDER METHODISTS will enjoy Dr. L. W. Munhall's paper, "The Methodist," weekly, Germantown, Philadelphia, Pa. \$1.00 per year.

CONSTERNATION REIGNED in court room, Natchez, Miss., when Jim Robinson, negro, after being convicted for stealing a heifer, said: "I didn't do it. I calls on de Lawd to strike me down right where I stands in my tracks." He fell over instantly in a fit. There was a headlong stampede for the doors and the last report said some negroes were still running.

THE DENVER POST SAYS: "For the first time in the history of the Iliff School of Theology, a young woman will take her place among the graduates" this year. She is in sympathy with many of Judge Lindsey's views; "Smiles on Pal Marriages and Dancing" and says cigarettes for girls are all right, according to the Post. Such is the product of this Methodist Modernist Institution.

THE WARRANT under which John Bunyan was arrested and placed in Bedford jail for six months, during the reign of Charles II was recently sold at auction for \$1,525.

FOR A CONDENSED STATEMENT of the prophetic events that enter into the Age-end read Mr. Winrod's new, enlarged and revised edition of the brochure, "Mussolini and the Second Coming of Christ." Price 35 cents.

(Turn to page 3.)

ITEMS OF INTEREST TO DEFENDERS

(Continued from page 2.)

ARTHUR BRISBANE, writer for Hearst papers, "digs" fundamentalists every chance he gets. He says:

"Charles L. Smith, an atheist, who would not keep quiet about it, is accused of annoying the Rev. Dr. John Roach Straton, Baptist. The trial begins next Monday.

"How amazed would be the atheist, how edified the spectators, if, imitating an ancient prophet, the Rev. Dr. Straton, before judge and jury, should build a bonfire, drench it with water, and call down from the clouds fire to start it going. Atheist Smith would feel small, and take it back, after that."

This man Brisbane is positively brilliant!

A PRESS ITEM REPORTS that the president of Oberlin College stated at a recent meeting of educators that in a survey of students it was found that out of 1,000 young people in colleges, 800 assumed merely a passive attitude toward religion, 100 were agnostic or atheistic, while the remainder might be called "religiously minded."

SALARIES FOR MINISTERS in the United States are as follows:

1	per cent. of the ministers received \$4,000 or more
1.4	per cent. received \$3,000 to \$4,000
4.6	per cent. received \$2,000 to \$3,000
9.3	per cent. received \$1,500 to \$2,000
32.6	per cent. received \$1,000 to \$1,500
38.6	per cent. received \$500 to \$1,000
12.7	per cent. received \$500 or less

THERE ARE NOW 19,689,049 Roman Catholics living in the United States, excluding the Philippine Islands; this is 205,735 more than there were last year. Last year 33,991 non-Catholics were converted and became Catholics. There are 2,281,837 pupils in U. S. Catholic day schools. There are 18,293 Catholic Churches and 25,773 Catholic priests in the United States. Young men to the number of 14,432 are studying for the priesthood in 136 theological seminaries. There are 615 Catholic hospitals in the U. S.

AN APPRECIATION

DR. ISAAC WARD, PASTOR, BETH-ANY PRESBYTERIAN CHURCH, LOS ANGELES, CALIF., writes Mr. Winrod as follows:

"I cannot too emphatically endorse your defense of Dr. John M. MacInnis and his book, 'Peter the Fisherman Philosopher.'

"I have known Dr. MacInnis for a number of years and have always been assured of his sterling faith in the great fundamentals of the religion of Jesus Christ.

"Anyone who has had personal contact with his work and an acquaintance with his securely grounded faith in the truths of the Word of God, the great basic doctrines of the Scriptures, to say nothing of his successful evangelism, would be unable to find by the finest scrutiny any denials of these truths in the book he has written.

"Were Dr. MacInnis not true to the great fundamentals of the faith, he would certainly not have been selected to fill the very important position of leadership with such an Institution as the Bible Institute of Los Angeles, world renowned in its very decided stand upon the Bible as the Revelation of God.

"Those who know the Christian sincerity which underlies the scholarly attainments of Dr. MacInnis will never doubt his position in the vital truths of the Word of God or of the Christian faith. It is with the greatest sincerity that I endorse the article in his defense in your paper.

"Sincerely,

"Isaac Ward."



"The She-Devil of the Mountains"

THE ANIMALISTIC DELUSION

Study the above cartoon. Rev. Thomas Mosely, missionary, tells us in his article appearing elsewhere in this Defender, that the heathen away yonder in Tibet are obsessed with the same Satanic delusion as to animalistic origin as America! Evolution is simply an expression of the materialistic consciousness which settled down upon the race with the coming of sin. Animalism is the inevitable expression of the sinful heart. Immorality, coming from perverted relationships with the lower animal kingdoms have characterized civilized peoples in process of decay in times past. Yonder in Tibet, the animalistic consciousness expresses itself in the form of a legend which teaches that "The She-devil of the Mountains," in a prehistoric time, came to live with a monkey in the mountains. The race came from this union. After passing through many generations the animals gradually evolved into human beings. The heathen make as much over "The She-devil" as evolutionists in this Country do over the water-puppy which is said to have crawled out on dry land to found the race. Animalism expresses itself one way in civilized lands and another way in Tibet, but it comes from the same Satanic source. Evolution is not science; it is a disease of the soul.

Across The Desert Into Arabia

By, John R. Turnbull, M. A., F. R. G. S.



Dr. John R. Turnbull

(Editor's Note: With this issue of *The Defender* there begins one of the most remarkable series of articles ever printed at any time by any religious magazine. Here, we offer readers one of the greatest treats any journal could present. Read this article, every word.)

The colors of glorious dawn had not yet begun to steal over the historic slopes of Olivet and to tint the buildings of the Holy City when we started on our first venture into Arabia, the land of romance and intrigue that has been aptly named "the least known peninsula."

At the Damascus gate we turned eastward and slowed the car down as we reverently passed Calvary and the empty Tomb. In our hearts there was a prayer that we might be permitted to take the message of Golgotha and the Resurrected Christ to the fanatical Arabs dwelling in the great wilderness far beyond the confines of the Holy Land. Following the highway around the corner of the ancient city wall we skirted the edge of the Valley of Jehoshaphat, called the Kidron in Christ's time, and passed over it opposite Gethsemane where He prevailed for us. As we climbed the shoulder of Olivet our way wound southward toward Bethany, two miles, "a Sabbath day's journey," and then from a sudden turn in the road there burst upon our astounded gaze the indescribable colors of a perfect sunrise, pouring like a celestial flood of glory into the great chasm of the Jordan gorge. Across this abyss of the lowest place in the world, into which we must now descend, we could see thirty miles away in that fair land of entrancing sunrise beauty, the majestic hills of Ancient Moab, whence came Ruth and Naomi by about the same route that we were to follow.

Zigzagging down several thousand feet on

a good road that was marked occasionally by old war trenches we soon were far below sea level, and, passing the Brook Cheritt where Elijah was fed by the ravens, we found ourselves emerging from the low barren foothills into the wilderness where Jesus was tempted. Through modern Jericho, over the Brook Achor where the traitor Achan was stoned, and across the gradually descending wild land where camels graze as in the days of John the Baptist, we came down to the Jordan. In war-days pontoons did service where now the Allenby bridge affords Arab, Jew and Christian an easy crossing. Somewhere near here the hosts of Israel marched over on dry land and Elijah and Elisha drove back the waters with the stroke of a mantle.

Across the Jordan we were in a different country, Trans-Jordania, under British mandate like Palestine. The king of this domain is Ahdulla, brother of Feisal, the King of Iraq, and they are sons of Hussein who took Mecca from the Turks during the war. From 1200 feet below sea level we climbed by a tortuous route up a gorge leading to the table-land of old Moab 4000 feet above the blue Mediterranean. A strangely familiar name greeted our ears when we reached Amman, the capital, for this place is none other than the Rabbath-Ammon mentioned frequently in the Bible. Here the iron bedstead of Og, the giant King of Bashan, was exhibited after his defeat by Moses. Five centuries before that Chedorlaomer had taken the city, and about a millennium before Jesus was born, David took the citadel of this "city of waters."

Still we were far from the Arabian frontier, for Arabia lies beyond Trans-Jordania eastward. In Amman we met a plucky Armenian driver who owned a big Studebaker. We proposed that he drive us across the desert into Arabia by a route where no car had ever gone. At first he demurred, but finally consented after warning us of the risk and told us to disappear for a day while he made preparations lest Mohammedans in the city might guess our plan from seeing us together and so prevent us from entering the closed land of Arabia. This driver, Yakub (Eastern for Jacob), had taken the brother of the King of Iraq (Ali who doesn't rule) to Bagdad by a northern route across the desert. This gave him recognition among prominent Arabs. To one of these, an influential sheik, he went that evening to ask for a desert guide, while we promptly disappeared and did not return until the appointed hour, noon the next day. The sheik wished to see me and having satisfied himself that I was a suitable person to assist in entering wild Arabia, he had his secretary make the necessary arrangements while he himself prepared to dine with the King in Amman.

That night the sheik met us at a rendezvous of his tribesmen many miles from the city and with him and his henchmen, our party partook of the evening meal which happened to be rice and sour milk. We sat on the ground and ate with our fingers from one big dish—the simple life! Then we lay down just where we were on padded mats brought by a Bedouin, and slept till dawn. The guide appointed by the sheik asked that his friend might accompany him and so with two expert desert men we "hopped off" for somewhere in Arabia.

The last sign of civilization as we struck across the black gravel plains into the "No Man's Land" of the illimitable wilderness was an old ruined castle in the dark rooms of which we found the remains of a few unfortunate wayfarers that had been murdered, grim reminders that we were to traverse a country where every man's hand is against his brother. The stars by night and the sun by day set the course for our guides. The 350 miles of dreary desert were conquered in three thrilling days. We touched three water-holes, one at forty miles from each edge of the desert and one out in the

middle of nowhere. All three holes had plenty of wiggle-tails and had doubtlessly been frequented by the ostriches of which we saw several. Every hour, on the average, we would encounter a stretch of closely grown sage which worked havoc on the car tires. In the dry season (this was May) the bushes become very brittle. The tantalizing mirage, too, was ever before us in the heat of the day. While our tongues were parched we saw continually beautiful streams, bays and lakes, always just beyond our reach.

At sundown the first day we halted in a place screened by low hills. The guides forbade the lighting of a fire. Enemies might see it. The danger was acute even without a fire. Our guide on another trip through these parts told us his own father and a party of thirty had been killed as they slept, their throats had been cut. The curse of Ishmael is still upon the land. We saw no human being till we were nearing our journey's end, but probably many saw us. A British officer told me later when I was planning to revisit Arabia that we had been very lucky on this first venture to miss a big party of hostile raiders who were on the war-path in the very region through which we passed. Not luck, methinks, but God took us through.

Another serious difficulty was the sand-dunes, great drifts of soft sand from fifty to one hundred feet high. We could not go over them, so we had to dodge around and between them. A wild camel sprang up and raced off as we approached the zone of the dunes. Back and forth we zigzagged at the direction of our marvelous guides and at noon the second day reached Arfaja, the last water-hole, forty miles from our goal. In his fascinating book, "The Revolt in the Desert," Col. T. C. Lawrence describes this district in the chapter entitled "The Veritable Desert." Ten miles in four hours was not fast time in a motor car, but fighting sand-dunes seemed to please the Studebaker and slowly it pulled through apparently impossible stretches of sheer sand. This was the worst section of the journey so far as time was concerned. The end of the second day found us still twenty miles from our destination. We were eager to travel after dark and finish the trip, but the guides immediately protested, saying that only enemies traveled after sundown and that we would be killed.

At four-thirty the sun was up, and, too keen for the journey's end to eat any breakfast, we proceeded. We were now among weird, rocky hills and the ground was covered with a chaos of broken, jagged-edged stones as though tons of dynamite had been exploded. The extreme heat of summer and the tremendous drops in the temperature at night are nature's dynamite. Before us opened out a long valley with rock as red as blood and ahead loomed up rocky outcroppings as black as tar, but the guides found a way through. At about ten miles from our goal we met the first human beings we had seen since starting across the desert. They were two shepherd youth grazing their flocks on the scanty wild millet where only desert flocks could find a picking. Nearby were other sheep without a shepherd. We thought it strange at the time that the sheep had no attendant. Had we known that the missing shepherd was about to nearly bring sudden death upon us, we would have advanced less blithely. Now, as on previous days, in rough places, we were all out except the driver, while the car waddled through that terrible landscape.

May I here say that our goal was Jowf, an oasis town where two of the world's oldest caravan routes converge, one from Damascus in the north and the other from Egypt in the east. This is the land of Uz where Job lived and Jowf, our destination, was probably the very town where he resided, fitting as it does so well the Biblical

(Turn to page 16.)

Higher Fundamentalism

By, Editor Gerald B. Winrod

In his much discussed book, "Peter the Fisherman Philosopher" Dr. John M. MacInnis, Dean of the Bible Institute of Los Angeles, coins the phrase, the "Higher Fundamentalism." Two reviewers of the book object to the term. Their own Fundamentalism is the highest they are able to visualize.

But as I have read the vicious and unwarranted attacks and the false charges made against Dr. MacInnis, his book and the Institute, I have about come to the conclusion that America needs not only a Higher Fundamentalism, but an unselfish and Christ-like Fundamentalism as well.

Why do some fundamentalist magazines persist in picturing Dean MacInnis as a heretic, when he has openly stated

His Faith

again and again? On March 28th of this year he said in a letter to me:

"When I was ordained as a Presbyterian minister I subscribed to one of the greatest evangelical statements of doctrine in the English language, the Westminster Confession of Faith, and I did so in absolute good faith. When I came to the Bible Institute of Los Angeles I subscribed to the statement of doctrine before accepting the position as teacher and I have subscribed to it ever since that time.

"I am glad to state at this time, in a summary way without reservation, the great foundations of my faith that enter into everything I do and say. I believe that the Scriptures of the Old and New Testaments are the very Word of God, inspired of the Holy Spirit, and the only infallible rule of faith and practice. I believe that Jesus Christ is God and was manifest in the flesh and lived a sinless life, died a vicarious, substitutionary death, on the basis of which a righteous God forgives sins. I believe He was raised from the dead the third day; that the very body in which He was crucified on the cross was raised again a spiritual body; that He was exalted to the right hand of God the Father, and that from thence He sent the Holy Spirit, the Third Person of the Trinity, and that through the ministry of the Holy Spirit men are regenerated on the basis of simple faith in Jesus Christ. I believe that Jesus Christ is coming again in like manner as the disciples saw Him go away, personally, visibly and in great glory. No one knows the time, the day or the hour, for that is placed within the authority of God, but I believe He may come any moment, and that hope constantly purifies and empowers my life. I believe that the new life, which is imparted in regeneration, is a life of love and that Jesus Christ has given this as the supreme evidence of discipleship. I believe the 13th chapter of First Corinthians is a part of the fundamental faith of the Christian Church and that to deny it is fatal to Christian witness. — Always sincerely yours,

John M. MacInnis."

We ask, why the zeal in persecuting this good man? What is the

Motive

back of all the effort? Why are the answered charges against the Bible Institute continually rehearsed? Is it not peculiar that some fundamentalist leaders and magazines should concentrate their attacks upon an avowed fundamentalist on charges that have been answered? When there is such a world-wide need of a virile testimony, why do fundamentalists divide their forces, dissipate their strength, and waste precious time in fighting one another? No wonder the Modernists are gaining ground with

such an amazing rapidity. But, what is the motive?

Many informed observers believe that a large part of the activity against the Dean, is selfish in root. It appears to me after having been in California several months making first-hand observation, that at this moment the Bible Institute of Los Angeles is the victim of organized and well financed propaganda. I make this statement after having seen uncovered before my eyes some of the most unchristian deeds that I have ever known to be propagated under the label of Christianity.

The silent attitude of the Institute until recent date is explained in a statement appearing in the May number of *The King's Business*: "Make no attempt to explain to the public. Remember the rule of the politician. Your friends don't need your explanations. Your enemies won't believe them."

Now the Bible Institute has broken its silence, and I predict that if the present attack continues, and the officials find it necessary to make some of the files of that institution public, the motive back of much of the opposition will be thrown open to the sunlight.

Some Critics

take the position of publishing the most violent and cutting statements about the school, and then sweeten the attacks by professing friendship for it and insisting that they are only issuing a call to prayer. This smacks of cant. To profess brotherly love while hurling anathemas of hate is subterfuge.

If these friends really take the Institute to the Throne, likely they will meet such Godly men as Charles E. Hurlburt, Keith L. Brooks, John McNeill, John M. MacInnis, G. Campbell Morgan, and others, when they get there.

Mr. Brooks puts it this way: "We are comforted by the fact that some of our critics say they are much in prayer about this whole matter. Our own prayers will meet their's at the feet of Christ."

How Unfortunate

that the names of such men should be slandered and falsely linked with Modernism!

Contemplate Keith L. Brooks at work on a tainted magazine!

Imagine Chas. E. Fuller being a member of the Board of Directors of an Institute guilty of departing from the Faith!

Visualize J. B. Trowbridge serving on a modernistic faculty!

Think of A. Z. Conrad crossing the continent to deliver lectures before a student body that had been taught Modernism!

Who ever heard of Charles E. Hurlburt working shoulder to shoulder with heretics!

Imagine John McNeill participating in a program of heresy!

Contemplate G. Campbell Morgan hobnobbing with modernists!

Could evil heresies be taught in the presence of such men without their knowledge? The intelligence of these brethren is being underestimated. Every member of the Institute staff is a fundamentalist.

My solemn warning to the fundamentalists of America is—keep your hands off the Bible Institute of Los Angeles. The blessing of God abides there. It is a serious thing to accuse an innocent brother of heresy simply because he may differ with you in method—or perchance, may be singing out of another hymn book.

Moreover, in discussions of this kind we should be sufficiently scientific to confine ourselves to "exact knowledge gained and verified," though some may object even to true science: let us

Be Truthful.

When fundamentalists are willing to tell (Turn to page 15.)



SAFE BOOKS FOR THE CHRISTIAN HOME

Send for one or more of these splendid Biola Books. They are entertaining, instructive, inspiring volumes without a single objectionable feature.

UNDER WHOSE WINGS

By Zenobia Bird

You will surely want to read the very latest book by this popular author. It is one of the best, most interesting, most encouraging and most charming volumes that has come before us in many a day. Young Christians, particularly those who wonder if they can pray with confidence and assurance for God's guidance in their love affairs and matters of individual concern, will find great encouragement in this well written, sparkling collection of life stories. It is a book that will open the eyes of many of the young and of the old to a new and fuller appreciation of the fact that God's wise hand will lead His obedient children in the right pathways as they journey along through life. Cloth.....\$1.75

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"Filthy Dreamers"

By Editor, Gerald B. Winrod

A statement about the crusade against the use of obscene textbooks in Florida tax supported schools.

"Likewise also these FILTHY DREAMERS defile the flesh, despise dominion, and speak evil of dignities," Jude 8.

Putrid immorality will be found in many textbooks used in High Schools and Colleges in the realms of Psychology and Sociology, throughout the United States.

In the textbook, "Elementary Psychology," by Phillips, a textbook used in High Schools, we read:

"Among animals of the same species will be found remarkable variations in color, in sweetness and power of song, in the power and manifestations of instincts, in organs of defense, etc. In nearly all the animal world the males struggle, often unto death, for the possession of the female. Thus the strongest, shrewdest, and best equipped propagate their kind. The female is also active in selecting her mate. Color and song are the courting equipment of the animal world. In some mysterious way form, color, and song, and movement stimulate the sex instinct and thus furnish a basis of selection. Darwin called this SEXUAL SELECTION. Increased biological knowledge gives more and more importance to sexual selection as a factor of evolution."

Florida Citizens Protest

I am in receipt of a booklet from Tallahassee, Florida, describing a protest on the part of citizens of that State directed by Mr. A. Pichard and Mr. L. A. Tatum, against filthy reading matter provided for the tax supported schools in Psychoanalysis. These men have had uphill work and we predict ultimate failure for them, not because we want to discourage them but because the oligarchy in control of America's school system is too firmly established to be withstood successfully in matters of this kind.

According to this booklet, it was back in 1926 that the first public opposition to the use of filthy books in Florida schools was expressed. A protest was made before the State Board of Control. Prior to that an effort had been made to handle the matter quietly with the president of the Florida State College for Women. The booklet says that on that occasion the committee was treated with disdain.

After hearing the appeal by the citizens' committee, the Board of Control simply reported, "The whole matter is a closed incident." The intolerant forces now in control of the schools have it in their power to create legal complications which make it well nigh impossible to get down to rock bottom facts.

The citizens had but one hope of correcting the wrong and that was to appeal to the Florida Legislature.

To the surprise of many, both houses gave their resolutions unanimous passage, and the oligarchy had to take notice of their plea. The Legislature branded such teaching as, "inimical to good morals and healthy thought. . . . It would be for the best interest of the youth of the State that these books be eliminated." The resolution provided for the appointment of a committee to confer with the State Board of Control.

It was at this point that the educational machine got busy through the newspapers. What right had the citizens to organize with a view of purging the schools? Who gave mere tax-payers the right to think? Why should such an insignificant thing as a Legislature interest itself in the operations of the schools?

Fortunately, however, there seems to be a considerable number of voters in Florida who have not learned that they have no

right to say anything about the running of their schools! One medium of expression for the use of Christian voters in the State is "The Baptist Witness" (Jacksonville). It speaks for more than 100,000 Florida Baptists. A recent issue says:

"The wonder of it all appears from the fact that Mr. Tatum claims to have brought this matter to the attention of the president and the Board of Control, and that his protest was not only treated with indifference, but with manifest hostility. We are wondering further just how such books can escape censorship and how they can be sent through the mails. But the wonder of it all is that MEN AND WOMEN CAN BE FOUND IN THE TEACHING PROFESSION WHO WOULD EVEN HANDLE SUCH BOOKS, MUCH LESS TEACH THEM. ONE WOULD READILY CONCLUDE THAT ANY GENTLEMAN AFTER READING THEM WOULD QUESTION HIS OWN RESPECTABILITY. AT LEAST, UNTIL AT SUCH TIME AS HE COULD TAKE A BATH. IT GOES WITHOUT SAYING THAT NO LADY WITH ANY OF THE PURE INSTINCTS OF HER SEX WOULD SUFFER HER EYES TO FEAST UPON SUCH PUTRID STUFF, MUCH LESS PASS IT ON TO THOSE OF HER SEX WHOSE MINDS ARE SUPPOSED TO BE PURE AND FREE FROM SUCH THINGS. WELL MAY WE ASK, WHITHER ARE WE TENDING? IF SUCH MATTERS ARE TO BE TAUGHT TO OUR GIRLS, OUR CIVILIZATION IS DOOMED." (Capitals ours.)

Preachers, churches and organizations soon became interested. The deacons of the First Baptist Church of Tallahassee met and issued a statement, saying that they had examined some of the books in question and had found them objectionable because they teach: 1) That portions of the Bible are "legends" and "fairy tales;" 2) That it is unwise and harmful to teach religion to children before the twelfth or thirteenth year; 3) That man was not a "special creation" of God but that he descended from the lower animals; 4) That communication between the sexes, "whether dignified by marriage or not" is a personal matter in which the community has no "concern unless children result; in that case the State should "register the child."

The statement of the deacons concluded, "We take this method of expressing our disapproval of the use of these books in our schools, and believe that all who have the interest of their children, the schools and the State at heart should make a concerted movement to have the use of the books discontinued and unobjectionable books substituted."

Some Of The Books

After going over the books carefully, "The Baptist Witness" published another hot editorial under the heading, "Up to you, Governor," which said in part: "It is up to you, John W. Martin, Governor of Florida by the sovereign votes of the people of Florida. What will you do about it? You should do something."

When doubt was expressed as to the presence of such objectionable teachings two men representing the Citizens' Committee were asked to visit the libraries of both the Florida State College for Women at Tallahassee and the University of Florida at Gainesville. Here other obstacles were encountered by the voters.

One excuse after another was given by the school authorities as to why the men should not make an investigation tour of the library shelves. Finally the citizens appealed to the State Board of Education for permission to inspect the libraries, only to be delayed and put off again. Time was passing rapidly and the hour was nearing when the Committee must report to the Board. Some books were available, and a few students cooperated, and despite the efforts of the educational machine a strong report was made. Some of the filthy books exposed and discussed in the report are given below. Remember that Florida is not alone. Literature of this kind will be found in perhaps every large institution of learning on the Continent.

"THE INTERPRETATION OF DREAMS" By Sigmund Freud. This book is used in both the girls' school and the University.

Freud's writings pulsate with lust. Scholars call it Psychoanalysis, but the proper name is rank immorality. Freud discusses dreams and teaches that they are sexual in origin. He identifies all dreams with sex. When I started to work on this manuscript I thought I would come right out with the facts and publish some of the obscene quotations which appear all through Freud's writings. Out of respect to the refined type of people who have honored me by subscribing for The Defender, I changed my mind and decided to reproduce only a very few of the more mild statements which I have before me as I write.

His books are so objectionable because of their obscenity and open immorality that details will not be given here; and yet, mothers, I remind you that it would be no worse for me to reprint them here than it is for the same things to be taught to your daughters in school. Such poison writings expose sons and daughters to the most subtle temptations known to the human family because they advocate openly the breaking down of morality between the sexes, and teach that free relationship outside of marriage bonds is legitimate and proper. Mark you, we will correct this monstrous wrong in this generation or America will be doomed!

This teaching is but the product of the animalistic psychology of our time growing out of the theory of Evolution which is now being taught to children from the time they enter the grade schools.

Freud interprets every part of a dream in terms of sexual significance. Jude refers to "Filthy Dreamers." The men and women who are writing these books and teaching them to our young people have earned the title given by Jude prophetically. They are Filthy Dreamers. I have before me dozens of quotations, but out of respect for our readers we refrain from quoting this ungodly and revolting volume.

May the blessing of the Lord rest with the men in Florida who have dared to speak and work against this kind of teaching in the girls' school. Mothers, keep an atmosphere of prayer about your daughters when you send them away to the college and university, and the same admonition applies with reference to sons.

"OUTLINE OF PSYCHOANALYSIS" Edited By J. S. Van Teslaar. This book is used as a textbook in the girls' school.

The citizen's report contains sixteen extracts from this book which are equally as bad, and even worse, than the Freud book. This is used as a textbook, mind you.

The following significant sentence from this book is observed: "Psychoanalysis represents but an extension of the theory of evolution."

"SOCIAL PSYCHOLOGY" By F. H. Allport. This book is also used as a textbook in the girls' school as well as the State University.

The citizen's report contains nine extracts from this book. We reprint only one, a mild statement as compared with others.

"... Conviction of sin and lurid warnings of future damnation, methods which flourished in the days of Wesley, still form a part of emotional religious revivals." P. 405.

"PRINCIPLES OF SOCIOLOGY" By Edward A. Ross. This book is used as a textbook in the girls' school.

The committee catalogued several similar statements from this book.

"GENERAL INTRODUCTION TO PSYCHOANALYSIS" By Sigmund Freud. This book is used in both the girls' school and the University.

This is another characteristic Freud book. No movie that you ever attended, no sensual novel or magazine that may have ever been placed in your hands, no dirty story that ever reached your ears—none of these things could contain more putrid material than is to be found in this book. The most

(Turn to page 16.)

(Fundamentalist Baptist Preacher, San Jose, California.)

and nations who are unfamiliar with the Bible. Hebrew chronology dates the flood about 2800 B. C., which would be 630 years before the pyramid's erection. Now, if we inquire into the positions of the signs of the zodiac indicated by the stars at that date it is startling to discover that Aquarius, the water man, instead of the Pleiades is on the meridian above with the line crossing the very mouth of the vessel whence issues the mighty stream. So the stars, the pyramid, and the Bible agree."

"One of the oldest and most universal of these ancient constellations is the Dragon or Great Serpent. The chief star embraced in that group (Draconis) is situated in the monster's tail, and to that star the entrance passage of the Great Pyramid was leveled, so the Draconis at its lower culmination then looked right down that inclined tube to the bottomless pit. Mankind marching down that passage would therefore be moving under the sign and dominion of Dragon. Thus in a manner which startles by its vividness the Great Pyramid answers to the Bible in saying that there is a devil who has somehow obtained an awful potency over the human race, and that mankind under him are on the way to the pit of destruction. The picture is that of a tube over which the

(7) That the Pyramid verifies the finding of the German astronomer, J. H. Maedler, that the star Alcyone of the Pleiades is the gravitational center of the universe. Hence God's conversation with Job: "Canst thou bind the sweet influences of Pleiades?"

"But what is thus astronomically made

"All nations have preserved traditions of the flood. The Scriptures refer to it again and again in both Testaments. It is also embalmed in the traditions of many tribes

B L—Beveled Base Line.

PIT—Unfinished. Symbolizes bottomless pit—no escape, but by well up past cross of Christ.

AT —Atonement. Symbolized by the well which represents Christ's descent from the cross into Sheol and back to His resurrection.

G —Grotto. Symbolic of Paradise; place where Old Testament saints awaited Atonement.

2144—Probable date of erection.

P —Flood, 630 years before the Exodus.
1647—Inch years between Exodus and Birth of Christ.

33½—Inch years, Christ's life.

1914—World war began.

G A—Gospel Age; Grand Gallery.

K —King's Chamber; Millennial age.
J —Jewish or Queen's Chamber; future glory of Jews.
? —Grand Chamber, thought to exist in upper part symbolic of heaven.

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As president of the Bryan Bible League, I asked Dr. Arthur I. Brown, M. D., C. M., F. R. C. S. E., to answer an evolutionist whose letter had been published in the San Francisco Chronicle. His answer was so good that I want to pass it on to our readers this month.

Paul W. Rood

Dr. Brown Answers Educators

The Chronicle,
The Editor,
San Francisco, Calif.

My attention has been called to a recent letter in your correspondence columns, from one "R. W. C." who says he is both a teacher and scientist. This letter with its confident but unjustifiable assertions in support of the discredited evolutionary doctrine, is so typical of much that is written today and so full of mis-statements; revealing a strange ignorance of the question at issue, that I, as a life-long student of science and with a fairly wide experience, theoretically and experimentally, with this subject, may be permitted a brief reply.

This authority seeks "to inform the people who talk so much about it without having any knowledge of it; what it is and what it is not."

The first statement is, — "Evolution is not a form of religion." Apparently, our correspondent is not very well acquainted with the literature of evolution or he would not take this position. If he reads an authoritative evolutionary work like, Prof. Edwin Grant Conklin's "The Direction of Human Evolution," p. 246, he will find that: "The religion of evolution is the religion of the . . . world's greatest teachers, the religion of Confucius . . . of Christ." And again:—"The religion of evolution is a religion of progress through struggle and effort."

The next point is that evolution "strengthens a belief in God rather than weakening it, if it has any effect upon it whatever." This is very wide of the mark. Some of the greatest and most consistent advocates of evolution, have boldly denied the existence of God, men like Haeckel, Buchner, Con-dillac, and Fuerbach.

Wiggin, in his popular "New Decalogue of Science" affirms that "man is found to be a brother not only to the brute, but to the clod and the crystal . . . Life itself is believed to be a mere phenomenon of matter . . . Indeed matter has disappeared and the mechanist finds nothing but force, a world of electrical points which by their infinite permutations and combinations produce that transitory illusion which we call life." Then he goes on to affirm that God, heaven and immortality are "practically eliminated from modern scientific thinking and critical philosophy."

On this second count, it would seem that our evolutionary friend must be given zero again.

Then to continue, he says: "It (evolution) does not try to tell where the atom comes from nor how life originated, nor does it try to change one animal into another, nor does it claim that one animal ever changed into another, nor does it claim that man originated from monkeys."

Here is a series of mistaken assertions, every clause, almost, being wrong. Does evolution not try to tell how life originated? Of course it does. Many experiments are being conducted in different laboratories today to create life from lifeless chemicals.

Dr. Edwin S. Slosson, speaking at Wittenberg College last October, said that "the chemist of the future will turn from his humble task of providing the conveniences of life, and gain control of life itself." He spoke of "the day when living beings may be artificially produced in the chemical laboratory." Life, according to the modern materialistic evolutionist, is an accidental combination of lifeless electrons.

Evolution certainly does try to change one animal into another, as witness the countless experiments in many laboratories to accomplish this. This lies at the very basis of evolution. Prof. T. H. Morgan, Biologist of Columbia University, writes in "Evolution and Adaptation," p. 43: "Within the period of human history there has not been a single instance of the transformation of one species into another. It may be claimed, therefore, that evolution or the theory of descent is lacking in the most essential feature that it needs to place the theory on a scientific basis."

Darwin, who was surely an "evolutionist" who may be challenged, writes in "The Descent of Man," chapter 6, page 221: "From the latter (old world Monkeys), Man, the wonder and glory of the universe, proceeded."

Prof. Ingalls, of the Scientific American, in the issue of September, 1926, says: "Man's ancestor was an anthropoid ape, and earlier still, was practically a monkey."

We are confidently informed that, in the records of the rocks, the evolutionist "finds complete evidence in two instances of present forms of life having developed from lower forms. These are the horse and the camel."

This story of the three-toed (why not four-toed?) horse evolving into a present horse with no toes at all and now walking on its middle toe-nail, is one of the most grotesquely absurd of all the absurd bits of evidence (?) offered by the ardent transformationist.

Charles Deperet, in his "Transformation of the Animal World," writes at length on this fantastic piece of so-called proof, and then concludes on page 106 by saying: "The supposed pedigree of the horse is a deceitful illusion." Poor evolutionary horse! After all these years, to be only an illusion!

But there is more nonsense like this. We read on: "He (the evolutionist) then studies embryology and . . . learns that in the early stages of his life man differs so little from a calf, pig, fish, lizard, or chicken, that the difference is unobservable. He learns that a little farther along, in his development he has a tail half as long as his body."

Does the writer argue that all cells are identical because our methods of examination are so crude and our ignorance so profound, that we must believe these cells to be the same? Of course, that is foolish. There is a VAST difference, as we know from the future development, so where is the argument for evolution.

And this tail "half as long as his body!" This caudal appendage is growing! It used to be said, and is said now by any evolutionist of authority, that this tail is longest when the embryo is six weeks of age; when the tail is said to be one-sixteenth of an inch long. Of course, the truth is there is NO tail whatever except in the credulous imagination of the evolutionist.

I doubt if the writer ever has seen ONE human embryo. He surely would not write like this if he had. I have seen and studied many scores of them, and have never been able to see these amazing wonders, nor has any other reliable observer.

Does embryology offer any support to the theory? I have space for only one comment by one of the greatest evolutionists of the day, Sir Arthur Keith. In "The Human Body," p. 95, he writes: "Now that the appearances of the embryo at all stages are known, the general feeling is one of disappointment; the human embryo at no stage, is anthropoid in its appearance." And if it in no manner resembles an anthropoid where is the comfort to the believer in this "unproven and unprovable theory?"

The fact is, that today, the educated up-to-date man or woman, must admit that every discovery in every realm of scientific investigation, refutes the theory that we are descended from lower animals, and it is idle vaporings like this which help to place its advocates in the class with biased, and illogical thinkers.

To say, as is usually said for want of a better argument that those who oppose evolution are trying to suppress facts and are antagonistic to true science, is absolutely false. Those who believe in the Bible also believe in Science which is proved, but do strenuously object and will continue to do so, to a false pseudo-science, parading itself in the habiliments of scholarship, arrogantly asserting that it alone has the Truth, and that all others are ignorant obscurantists. We demand facts and refuse to be guided or influenced by materialistic and atheistic fulminations against the Bible. This magnificent Record has proved itself infallible when submitted to the severest tests, and always emerges victorious from the attacks of its enemies.

The Missionary Problem in Palestine

By, Rev. E. O. Jago

(Editor's Note: For many years Mr. Jago was in charge of the work of the Christian and Missionary Alliance in Palestine, during which time he served as pastor of the American Alliance Church in Jerusalem. This interesting article gives us a fresh picture of conditions in the Holy Land.)



Rev. E. O. Jago

Everything in Palestine is apparently divided into a series of threes. The country itself is divided into three geographical divisions. The western part of the country, the seaward or Mediterranean side is bordered by a Coastal plain which extends the entire length of the Country from the Egyptian to the Syrian borders. This plain varying from a few hundreds of feet wide at Mt. Carmel to 20 miles in other places was originally called the Plain of Sharon in the north and the Plain of Philistina in the south.

The Second division is the mountainous portions of the country which runs like a backbone through the center of the country. This backbone varies from a few hundred feet in height to over 3700 feet at Yutta south of Hebron.

The Third division is the entire Eastern side of the country. It begins with the Lake of Merom and Lake Galilee in the north, lying nearly 700 feet below the level of the Mediterranean Sea on the west. This division continues its course in the Jordan Valley Plain and river which empties into the Dead Sea at the southern end of the land nearly 1300 feet below the level of the Mediterranean. Thus the entire eastern boundary lies from 700 to 1300 feet below sea level.

Obviously, then, such a three-fold geographical division must have widely different climatic conditions and this is particularly true in this little land which is really only 150 miles long and 60 miles wide.

The First Climatic Zone is the western Coastal Plain which has a climate that closely approximates Florida or southern California. The flora on this plain is exactly that of southern California. The citrus fruits of this Plain rival California's best products, the Jaffa Palestine orange being the super variety on the London Fruit Exchange.

The Second Climatic Zone is the central or mountainous region which has a climate

somewhat like Virginia or North Carolina. While snow is not common in these highlands, yet in 1920 I saw a fall of snow on these mountain ranges which measured 39 inches on the level. Again a year ago this winter heavy snows were reported in these regions. Jerusalem being over 2500 feet above sea level, occasionally gets a taste of real winter weather for three or four days. The sun, however, quickly dispels any evidence of winter as its rays seem to be more powerful there than in a corresponding latitude in the states.

The Third Climatic Zone is in the sunken plains of the Jordan to the east which lies like a great depression in the earth. Here the tropical sun pours down with fierce intensity, the thermometer often registering 120 in the shade at Jericho and the Dead Sea. The flora here, when water is available, is sub-tropical, the banana and kindred fruits growing to perfection in this warm zone, while snow may be on the mountains in the central part of the country. At Jerusalem, 20 miles away, roses, oranges, lemons, jasmine, and other fruits and flowers are blooming or fruiting in the Valley of the Jordan. As there are three geographical and three Climatic Zones in Palestine, so there is a third division which is of intense interest to the missionary and the constituency which supports him. Missionaries do not pour forth to various lands to enjoy scenery or exceptional climatic conditions, but to ever keep in mind "that back of the mountains there lie men," men for whom Christ died and who must hear the message of the Cross if they are to be saved.

This brings us to the next series of three, and that is that Palestine has a three-fold division of inhabitants not divided along ethnic, but rather along religious lines. These three divisions religiously are those who profess the Jewish, the Moslem, and the Christian faiths. These, of course, are all monotheistic peoples and Palestine does not contain Pagans in the strict sense of the word, although many of the Moslems of that land are very little removed from the Paganism of heathen lands.

Again there is another series of threes along linguistic lines. The three official languages of Palestine are Hebrew, Arabic, and English. The people of the country-side and villages are Arabs almost to a man (save in the Jewish colonies and villages). Most of the Arabs are Moslems in faith, yet in a few towns, and all cities Christians reside in considerable numbers. These Christians comprise Arabs, Egyptians, Greeks, Syrians, Persians, Abyssinians, Italians, French, Russians, English and Americans and various nationals of other lands, a remarkable conglomeration of all races and creeds.

Here again among the Christians we find three divisions—the Eastern Catholic sects, the Western or Roman Catholic division, and the various sects of Protestantism.

Into this conglomerate mass of diversified races and creeds, God thrust two American ladies nearly 35 years ago. The Arabs frequently in speaking of them in the early days called them, "the ladies who lived next door to God." Their first meeting place was a small room in a dwelling. From this simple beginning the Christian and Missionary Alliance in Palestine developed with the progress of the years until today, the work

not only extends into southern-most Palestine, but its branches have run over the wall into the Arab country of Trans Jordan, into Syria, and along the Arabian Frontier enlisting the services of 25 American, Canadian, and British missionaries as well as a goodly staff of Palestinians to carry on an ever expanding work.

This Society built the first American Church in the city of Jerusalem and has the most southern Church in the Holy Land at Ancient Beer Sheba, in the very heart of the Bedouin Country which stretches towards the Sinaitic Peninsula. The Governor of Beer Sheba is the governor of the Sinaitic Peninsula territory and attended the Beer Sheba church when I was the missionary there. He informed me he had 90,000 raving Arabs in his district at that time. These Bedouin Arabs, all Moslem, fulfill the Scriptural Word to the letter that "Ishmael is a wild man, his hand is against every man, and every man's hand is against him." In Palestine three-fourths of the inhabitants are from this wild stock and are divided into town and city dwellers and the nomads of the desert.

The Alliance is making a special effort to reach these Moslems, both men and women, with the Gospel through itineration in city, town, village, and camp. The first fruits are beginning to appear, and the last word from Palestine is that five Moslems and Druzes (a sect that professes Mohammedanism) have recently been saved.

Palestine before the world war was under the Turk whose blood red flag waved over the sacred places of Judaism and Christianity.

Mohammedanism was the state religion of Palestine and is a cold, cruel, blood, fatalistic, yet theistic religion whose God, Allah, is not the loving God Christians worship.

The Moslem teaching as to Apostates, so called, from Mohammedanism to some other faith, is that they either return to Islam or be slain. This is the Mohammedan law governing apostasy.

The Turkish government in past time have put this law into operation and beheaded perverts from Islam to Christianity. This, of course, was not publicly done, but secretly. It never-the-less deterred many a convert before the war from baptism and an open confession of Christ lest he perhaps be summoned to Constantinople and never return. It may be of interest here to say one of our pre-war converts, who had been baptized by our Mr. Thompson, was summoned to Constantinople during the war, the charge being that he was a Moslem convert to Christianity. He was not a Turkish subject, however, but a Persian and not under the jurisdiction of Turkey. He contracted typhus fever on his journey north. In the meantime the Persian government, although itself a Moslem power, took up his case and demanded his release from Turkey. Accordingly he was released and he returned to Jerusalem and served the Alliance Church for a considerable time as elder and Sunday School superintendent.

The loss of Turkey of Palestine as a result of the war and the incoming of Great Britain as a ruling power, has completely changed the status of converts in the Holy Land, for while Great Britain does nothing to aid conversions of Moslems to Christianity, and indeed in many cases government officials heartily wish that missionaries would leave Moslems alone and undisturbed in Islam, yet after a Moslem or a Jew has declared himself a Christian, Great Britain sees to it that he is protected in his change of faith under the mandate given her by the League of Nations. A new day has begun in Palestine. We of the Alliance and other societies are beginning to see Moslems confess Christ. In a station of the Church of England in Palestine within a short time, thirty heads of families, all Moslems, have decided they wish to become Christians, so I am informed.

(Turn to page 16.)

THE GREAT STONE BIBLE

(Continued from page 7.)
 dragon presides, whose incline is fearfully downwards, and which terminates in hell! Could the story be told in simpler or more graphic terms?"

Satan

Some laugh at the idea of Satan and assure us that the only devil in existence is the one within our own breasts, but the Bible, and — some 6000 years of human experience, are one voice in declaring that — there is such a person. We have just observed that the passage in the Pyramid leading toward the pit is the path of Satan being trod by our humanity.

Hell

It is even more unpopular to express a belief in hell than in Satan; but so long as people carry hell around with them and project hell into the lives of those about them — so long as the newspapers from day to day publish a record of hellish deeds — so long as war, which Sherman rightly designated as "hell" continues to exist, it would seem rather silly to argue against it. The pit of the Pyramid represents hell. Here we find the Book of books and the Great Stone Book in agreement.

The Way of the Law

Now if man is journeying downgrade toward the pit of perdition by the light of the Dragon star it must be perfectly clear that unless some superior power intervenes — he is doomed. That such a power did intervene is evidenced by the upward ascending passage which is typical of the straight and narrow way that leadeth unto life.

Beginning at the entrance of this passage and measuring to a point directly beneath the beginning of the Grand Gallery yields a value of 1647 inches which is equivalent to an equal number of years; and this is precisely the length of time which elapsed between the exodus of the children of Israel from the land of Egypt under Moses to the birth of Christ. This passage is symbolic of the Mosaic dispensation. It is representative of the Decalogue. It tells us as plainly as stone can be made to do, that there is a way of escape from the broad road which leads unto destruction.

The Way Blocked

But the significant thing about this passage is the fact that it is closed at its beginning by a block of granite that was "built in" when the pyramid was constructed. This granite block represents our moral depravity. It is indicative of the fact that though there is a way up to God provided in the ten commandments yet because of our inherent sinfulness we find it impossible to keep those commandments and therefore the avenue to heaven is just as effectually closed to us, as this ascending passage is by the granite block. This being our condition, what shall we do? The Pyramid does not leave us in doubt, but like the Bible tells us of the Saviour.

The Saviour

We find by careful measurements between the point at which the floor line of the Queen's Chamber intersects the floor line of the ascending passage and the point at which the ceiling of the ascending passage intersects the lower perpendicular of the Grand Gallery, a distance of almost 33½ inches which equals precise number of years, and fractions of a year that Jesus Christ, God's Son, spent upon this earth.

The Well

But what is even more surprising is the existence of a well, steep, rugged, and dan-

gerous leading diagonally downward from the last of these inches to a point in the descending passage near to the bottomless pit, thus making a "way of escape," — even from the brink of hell. For there can be only one meaning to this, and that a startlingly significant and glorious one. This well tells its story of Christ's death for sinners, His descent into the regions of the dead, where He spent three days and then returned bursting the bars of death forever.

The fact of His resurrection is most vividly attested by the discovery that the builders of the pyramid after having covered this fearful well with a heavy stone securely, "BUILT IN" went below it and by the exertion of terrific force broke it upward, tearing away part of the wall itself to portray in stone that "it was not possible that Christ should be holden of death." Since that first glorious Easter morning there has been a way by which any sinner even though he totters upon the slippery edge of the abyss may, if he will accept Jesus as sinner and Saviour, find a way upward, past the cross and through the empty tomb of Christ into the Grand Gallery of the Christian experience.

The Grotto

There is another feature of the Great Pyramid which should be noted just here and that is The Grotto, marked "G" on the chart. This roughly hewn room is situated part way down the well which leads to the bottomless pit and would symbolize, it seems to the author, that abode of the Righteous dead which Jesus mentioned on the cross when He turned to the repentant thief and said, "Today shalt thou be with Me in Paradise." Luke 23:43.

Certainly the righteous were not in the bottomless pit because they looked forward by faith to the atonement, just as we look back at it, and their "faith was counted unto them for righteousness." Rom. 4:1-8. Nor were they in heaven, for Christ had "not yet ascended unto His Father." John 20:17. Therefore, they must have been in a place of waiting and this place, through which the disembodied Christ passed to proclaim His victory to "the spirits in prison which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah." 1 Pet. 3:19-20. And back through which He came to His resurrection, is perfectly symbolized by this grotto. When on that first Easter Jesus snapped the bars of death He opened the door to these "Prisoners of Hope" and when He "ascended on high He led captivity captive and gave gifts unto men," Ephe. 4:8. — That is, He emptied Paradise, taking those who had rested there (Ps. 16:8-11) with Him into glory. John 17:24. All true believers have since gone there at death, Phil. 1:21-23. He poured out the gift of the Holy Spirit upon men, Acts 2.

The Grand Gallery

The Grand Gallery is a symbol of the Christian era — the grandest section in all the scrolls of human history. Its floorline begins at the inch which marks the Saviour's birth. Its entire length is covered with thirty-six overspanning stones, the number of the months of Christ's public ministry.

The Great Step

"One of the most exalted steps in the history of the church was that which was accomplished during the first quarter of the nineteenth century. It was in the first 25 years following 1800 that Christendom throughout the world formed its great organizations for the dissemination of the Holy Scriptures, for the publication and general diffusion of religious missionaries to the heathen, to plant the church of Jesus Christ in all lands and islands. It was in these that the Christian world experienced a re-

vival of aggressive evangelization and missionary zeal. The greatest and most general since the days of the apostles.

"The first great step in breaking the Gentile rule of Turkey over the promised land took place in 1844. These years are so marked and advanced on everything that had taken place in the church for more than 1200 years that we might justly expect if the Great Pyramid really symbolizes our dispensation to find some feature worthy of representing them. Accordingly, following the floorline of the pyramid's Grand Gallery toward its upper end we come to a great step, 3 feet high. I long wondered what it could mean as it is the only one in the whole length of the glorious passage after that somewhat corresponding rise not far from the beginning. But when I came to count the number of inches from the commencement of the Grand Gallery to this upper step the mystery was solved. The number of those inches is close about 1814, which at the rate of an inch for a year brings us to the very center of those years in which the church universal made this mighty and unexampled stride. Beyond this step there is no further ascent. The great stone which forms it is also the weakest and most fractured and dilapidated of all the stones in the whole passageway of the Grand Gallery. It shows a marvelous rise but an equally marvelous absence of solidity and strength. It is the image of brokenness, feebleness, and the want of firm texture. It seems as if crumbling away under the feet of those who stand upon it. And again this most strikingly accords with the poor, weak, and wasting character of the Christianity of our times." A Christianity which is shot through with evolution, modernism, and doubt. (A Miracle in Stone, pp. 295-302, 135-136.)

(To be continued.)

The American Crisis

By, Newton Riddell

Why is America producing millions of educated citizens who do not believe in Divine authority, or the principles upon which the American government rests? Because the facts of nature have been misinterpreted and false conclusions have become a part of education. This false knowledge is betraying scientists, students and the reading public into infidelity.

Why has delinquency and social lawlessness increased to such an alarming extent among American youths during the past decade? Because spiritually blind, atheistic psychologists have propagated the false theory that children and young people should be allowed the unrestrained expression of their impulses in order to develop their individuality. Ignoring the fact that law reigns throughout the universe; that obedience to law is the first essential of self-control, self-respect and good citizenship; this subtle, satanic fallacy, taught in the name of "Psychology," has swept the country. And the worst is yet to come.

Why is the Church failing to spiritualize its membership, and to Christianize the masses? Because many religious educators, preachers and laymen have partaken of the wine of false knowledge, which destroys faith in the Word of God; in the deity of Jesus Christ, the efficacy of His atonement, His gift of eternal Life and His presence and ministry in the Holy Spirit. The new, false knowledge is substituting naturalism and ethical culture for the supernatural Christ and the transforming power of the Gospel.



Women's Depart- ment

Mrs. Gerald B. Winrod,
Editor

Mrs. Gerald B. Winrod

THE SEVEN DISPENSATIONS

(The following article is the second of a series of Bible Studies compiled by Mrs. Winrod to fill the need of many who desire a condensed but comprehensive understanding of the Scriptures. The first lesson on "Methods for Bible Study" appeared in the May issue of The Defender.—Editor.)

An Age, or a Dispensation, is a certain period of time during which God deals in a particular way with man in respect to sin and man's responsibility to God. By a careful study of the seven Dispensations as taught in the Scriptures, the student receives an important insight into God's Plan for the Ages. In Ephesians 1:10 Paul speaks of "the dispensations of the fullness of times." In Ephesians 2:7, Paul speaks of the Ages to come."

Five Dispensations have been fulfilled. We are now living in the closing years of the sixth. The seventh is yet to come. In each of these Dispensations, God makes a covenant with man in which man is to prosper if he lives according to the Will of God. In each Age man fails to obey God. Therefore, each Dispensation closes in judgment.

1. Dispensation of Innocence:

- A. In the beginning Man was in a state of innocence. Gen. 1:26-29.
- B. He was responsible to God.
 - (1) Commanded not to eat of the tree of knowledge of good and evil. Gen. 2:16, 17.
- C. He failed to obey God.
 - (1) The Fall of Man. Gen. 3:6.
- D. Judgment.
- E. Consequences.
 - (1) The serpent cursed.
 - (2) Enmity between the seed of serpent and the seed of woman.
 - (3) Sorrows pronounced upon woman.
 - (4) Man must toil for food.
 - (5) Death. Gen. 3:14-19; Romans 5:12, 18, 19.

2. Dispensation of Conscience:

This Age extended from the Fall of Man to the Flood,—a period of about 1650 years duration.

- A. Because of the Fall of Man, a natural conscience (a knowledge of good and evil) was transmitted to the race. Genesis 3:22.
- B. Having knowledge of good and evil, man was responsible to do good. Genesis 4:7.
- C. Failing in his responsibility to do good, man's heart was evil continually. Gen. 6:5, 11, 12.
- D. Judgment.
 - (1) All unrighteousness destroyed by the Flood. Gen. 7:11, 12, 23.

3. Dispensation of Human Government.

Eight persons were saved in Noah's Ark from the Flood and to these God gave power to govern the purged earth and those creatures saved in the Ark.

- A. Noah and his household were righteous before God. Gen. 7:1; Hebrew 11:7.
- B. Responsible to do the Will of God. Gen. 9:1, 6.
- C. Failure because of misused power.
 - (1) Building of the Tower. Gen. 11:1-4.
- D. Judgment.
 - (1) Confounding of languages.

(Turn to page 12.)

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THE SEVEN DISPENSATIONS

(Continued from page 11.)

(2) Scattered abroad upon the face of the earth. Gen. 11:5-8.

4. Dispensation of Promise:

God chooses one man, Abram, with whom He makes a Covenant promising Abram a land, a natural or earthly seed, and a heavenly or spiritual seed. This Age extended from the call of Abram to the giving of the law,—a period of about 430 years.

A. Called out into a new land. Gen. 12:1-3; 13:14-17; 15:5.

B. The Lord instructed Isaac not to go into Egypt. Gen. 26:2, 3.

C. Isaac and Joseph's brethren leave the country God designated for them. Gen. 47:1.

D. Judgment.

(1) Children of Israel taken into Egyptian Bondage. Ex. 1:8-14.

5. Dispensation of Law:

This Age extended from the giving of the Law, Sinai, to the crucifixion of Christ on the Cross. A period of approximately 1500 years. The Old Testament was written during this time.

A. Israelites entered wilderness of Sinai. Ex. 19:1-4.

B. Israelites requested to keep God's covenant. Ex. 19:5, 6; Romans 10:5.

C. Israelites failed to obey God's commandments. II Kings 17:7-17, 19.

D. Judgment.

(1) Israel became tributary to Assyria. II Kings 17:1-6, 20.

(2) Siege of Jerusalem. II Kings 25:1-11.

(3) Destruction of Jerusalem foretold. Luke 21:20-24.

6. Dispensation of Grace:

This Age began with the sacrificial death of the Lord Jesus Christ, salvation being offered to Jew and Gentile through a condition of faith. The New Testament was written in the early days of this Age. Up to the present time this Dispensation has existed approximately 1900 years.

A. All are sinners but "whosoever will may come"—Matthew 18:11; Romans 3:19-23.

B. Man must be born again through acceptance and belief in Jesus Christ as his personal savior. John 1:11-13; 3:3, 36.

C. According to Scriptural prophecy, many will not accept Jesus Christ as Savior. Luke 19:12-14; Luke 18:8; Matt. 24:37-39.

D. Judgment.

(1) Christ, the Bridegroom, calls for His Bride, the Church, who have been members of His body in a union with Christ through the Holy Spirit. These saints will be caught up "to meet the Lord in the air." I Thess. 4:16, 17. The works of the saints are to be judged. Passages of Scripture concerning this judgment are: I Cor. 3:11-15; Matt. 16:27; I Cor. 4:5; II Tim. 4:8; Luke 14:14; Rev. 22:12.

(2) A brief period, "the great tribulation," will follow. Matt. 24, 21, 22; Zeph. 1:15-18; Dan. 12:1; Jer. 30:5-7; Rev. 7:14.

(3) Then the personal return of the Lord to the earth in great glory and power. Matt. 24:29, 30; 25:31-46. At this time the Nations are to be judged in the Valley of Jehoshaphat. Matt. 25:31, 32, 40, 45, 46; Matt. 13:40, 41; Joel 3:1, 3, 6, 7, 12-14; Matt. 24:21, 22; Rev. 7:14; II Thess. 2:3-9.

Regathered Israel is also to be judged after the glorious appearing of the Lord. This Judgment will take place in the wilderness of Judea. First 22 Psalms; Ezekiel 20:33-44.

7. The Kingdom Dispensation:

A. The Millennium will then last one thousand years during which time Christ will reign over restored Israel and over the earth. His throne will be in Jerusalem and the saints of this Dispensation will reign with Him. Acts 25:14-17; Isa. 2:1-4; Rev. 29:11, 21; Isa. 11th Chapter.

B. After the Millennium Satan will be "loosed a little season."

C. Hearts again manifest evil and evil forces will

(Turn to page 16.)

Evolution's Famous Tooth Pulled

The much-discussed tooth which was found in an ancient river bed in Nebraska in 1922 and put forward by scientists of the American Museum of Natural History as proof that an ape-man or forerunner of the human species lived millions of years ago in America, has been positively identified as the tooth of an extinct wild pig.

This tooth has been the subject of warm controversy in this country and Europe for nearly six years. G. Elliott Smith and other distinguished British anthropologists accepted the truth as proof that a sub-human, or high anthropoid type, had existed in the United States. It was mentioned to William Jennings Bryan frequently in the course of the Darwin theory controversy because the ancient molar had been found in his state.

Further material has been dug up in the ancient Nebraska river bed, and a number of similar teeth found in association with the remains of an extinct pig. Prof. William K. Gregory, of the American Museum, who was originally persuaded that the tooth was the first evidence that higher apes formerly existed in America, has retracted his identification and registered his opinion that the tooth belonged to a specimen of the Prosthennoph, an ancestor of the peccary.—Chicago Tribune.

NOW I KNOW—

I have always wondered what the people were thinking about when they attended my lectures. NOW I KNOW what some of them think about! The following note written in feminine handwriting was found in a seat during my last campaign in Pasadena. A pastor delivered it to me. It is a written conversation:

First writer: "He reminds me of John Gilbert a little bit."

Second writer: "I know he reminds me of some movie star but I can't think who it is. I think he is quite good looking."

First writer: "His hair is black and curly; very beautiful. He must have been handsome before he got bald."

Second writer: "Yes, I imagine so; he isn't bad now for a man of his age. He is very interesting."

First writer: "I wonder if his wife is pretty."

No hum!

Gerald B. Winrod.

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The Bible Institute Will Triumph

By, Editor Gerald B. Winrod

When I arrived on the coast this year there rested with me what amounted to more than a fear as to the soundness of the Bible Institute of Los Angeles. Efforts had been made to prejudice me against Dr. MacInnis and I had responded to the effort because I respected the judgment of the men who had approached me.

But I confess that I wanted to see for myself. While holding meetings in the vicinity of Los Angeles, I made a thorough investigation. I wanted to do this when in California in 1927, but time did not permit. I took reports at their face value without studying into conditions at the Institute and came away believing things were all wrong there. On the occasion of my 1928 visit I went in much the same frame of mind. I started a quiet but thorough investigation soon after arriving in California this year.

I talked with preachers who were in position to know. I sounded out members of the teaching staff. I approached laymen who were supporting the school. I questioned students with care to learn what was being taught in the class-rooms. I searched the King's Business diligently. I read Peter the Fisherman Philosopher twice. I went over the ground with a member of the Board of Directors. I came to the conclusion that: 1) a change of policy had taken place that dealt only with methods; 2) that no departure had been made from the Faith; and 3) that THE BIBLE INSTITUTE IS SAFE AND SOUND TO THE CORE.

Then after arriving at this conclusion I called on Dr. MacInnis to tell him what I had learned. The Institute and its present Dean will triumph because they are in the right.

An Explanation

In the March number of *The Defender* there appeared an article entitled "The Muckraker," in which I said the Institute, in my opinion, was the victim of muckraking. I cited as one example the fact that lengthy, unsigned, mimeograph letters were being circulated containing the cheapest conceivable satire. Only a Muckraker would resort to such methods.

But I want it distinctly understood that "The Muckraker" article was written before fundamentalists in the East launched their attacks and therefore could not have referred to them. We deny no man the right to his own opinion. No doubt some of the men who have taken up the attack are sincere, but misinformed. I want to be fair and Christian with these brethren. They are simply victims of a panic. They have seen only the surface. I was in the same position in 1927 before I had been allowed to make a thorough investigation for myself.

Be Fair

I do believe that the critics of the Institute should be fair. Are they not obligated, in the act of attacking Dr. MacInnis, to also publish his statement of belief? Should they not make it known that only recently he was called to defend the truth of the literal and bodily resurrection of our Lord, before a large gathering of ministers of Los Angeles and the vicinity? Why don't they tell their readers that the Board of Directors has stated several times that every member of the staff is (and has ever been) strictly fundamental? Are the people not entitled to know that Mrs. Lula M. Stewart, wife of the late Lyman Stewart (founder

of the Institute) stands with the present administration?

Mrs. Stewart is the one person in the world to know the wishes of her illustrious husband. Only a few weeks ago she said: "I do not know any person who is more closely bound to the Institute by ties of love and should be more concerned for its welfare than I. I pledge you my solemn word that if Modernism should appear anywhere in our Institute, I will take my stand against it wherever it may be found."

Right Is Might.

Knowing that right will be might in the end, and knowing that both Dr. MacInnis and the Institute are loyal to the Word of God, I shall stand my ground at the risk of being misunderstood. Truth will win in the end and the good men who are now suffering will some day be vindicated.

What a welcome thing it would be if the few men responsible for the present wave of adverse criticism, who most likely took it up at the solicitation of coterie of prejudiced persons, would after seeing now, as they no doubt have, that they acted too hastily, disavow their criticism and do their utmost to right the wrongs that have been committed. What a blessing would come to them while doing their stripe-washing!

A LETTER

The following is a letter from Mr. Winrod to a prominent eastern fundamentalist who has been misinformed concerning conditions at the Bible Institute of Los Angeles. Mr. Winrod's letter is an answer to a letter from the misinformed brother.

"Dear Doctor:
"The men who are fighting the Bible Institute of Los Angeles will never win as long as they confine themselves to the discussion of doctrine, because Dr. MacInnis is with them. His position on the great doctrines of evangelical Christianity is too well known, though his new book on philosophy and the half-truths of the school's enemies, coupled with bad insinuations and a few deliberate misrepresentations, will cloud the issues for a time.

"The enemies of B. I. O. L. A. would have experienced greater success had they confined themselves to the discussion of method rather than doctrine. In method he is not in accord with many fundamentalist leaders.

"In the statement that you quote from page 38 of 'Peter the Fisherman Philosopher,' may I venture to suggest two things? (1) that in Peter's day there were no creeds, and (2) that you overlooked one important word in the sentence—the word 'more.' The author has no aversion to creeds. I will quote one sentence of a letter from Dr. MacInnis written on March 28th: 'When I was ordained as a Presbyterian minister I subscribed to one of the greatest statements of doctrine in the English language, the Westminster Confession of Faith, and I did so in absolute good faith.'

"I do not believe, as you do, that Dr. MacInnis takes the position of being superior to other fundamentalists in applying the term, 'Higher Fundamentalism.'

"Your letter refers to his quotations from books by authors with whom we do not agree. At your convenience kindly read the last paragraph of the second page of his Introduction.

"At some temporary risk I make bold to affirm that a few prominent men are making a monstrous blunder in branding this man a heretic. By their zeal they may succeed in cutting his head off, but I doubt if this will be the case. I am receiving many letters like the one enclosed from strong men of the Gospel.

I appreciated particularly the kind spirit in which your letter was written. I have no desire to enter into a prolonged argument by this rather lengthy reply. Much more might be written at this time, but I am making my position clear in the columns of my paper and apparently you have done me the honor to read what I have put down. I have studied your review in *The* — and have high regard for your opinions.

"With much respect, believe me to be,

"Faithfully yours,

"Gerald B. Winrod.

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Another Letter

Dear Brother Winrod:

I deeply appreciate what you said about Dr. MacInnis in your May issue. I have personally known him many years as pastor at Syracuse, N. Y., and as a student, sitting with him in the same class. I have heard him preach, lecture, discuss philosophical problems and moral questions, so I know that his judgment is sound in faith and doctrine. God give us more men like Dr. MacInnis!

Yours truly,

J. W. Paetznick,
Pastor, St. Paul's Lutheran Church,
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THE DEFENDER PUBLISHERS
Wichita, Kansas

The Gospel In Tibet

By, Rev. Thomas Moseley

(God has graciously used Rev. Thomas Moseley and his family. He is a Christian Alliance missionary, and works away yonder on the border of Tibet, and in the extreme interior of China where the Gospel has never before been preached. Put yourself in his place. Imagine being so far removed from civilization that it requires more than a month to receive a special delivery letter from a United States official mailed in China! Imagine having your home torn up by vicious rebels! Imagine being awakened in the middle of the night, with your family, to be murdered by rebel soldiers! Imagine floating down a river in China for a month, living on a raft with your family in company with six Chinamen! While on the journey, fleeing from the Country to save your life, imagine seeing one of your best friends, a fellow missionary, swept into whirl-pools never to be seen again! Imagine being overtaken by bandits whose sole motive was to kill, injure, plunder and rob! And, imagine being delivered by the power of God. Perhaps at a later time Brother Moseley will tell DEFENDER readers of some of these experiences. — Editor.)

Tibet was chosen as the first pioneer field to be opened up by the Christian and Missionary Alliance. This closed land, with its area of 700,000 square miles, or three times the size of France, is situated in the heart of Asia. Like a mighty fortress it overlooks the world. Its battlements of snow-clad mountain ranges have barred the progress of missionary and adventurer for ages.

The greater part of Tibet is higher than the highest mountain in Europe. Its tablelands range from an altitude of 10,000 to 17,000 feet; its mountain ranges from 20,000 to 28,000 feet above sea level. Most of the great rivers of India and China have their source in Tibet.

Tibetans

The Tibetans are distinct from the Chinese. In appearance they resemble the North American Indian with their high cheek-bones, aquiline nose, dusky skin, and jet-black hair. As to their origin, they have a legend that their first parent was a monkey who crossed the Himalayas and there married the "she-devil of the mountains." The young progeny of apes ate some magical grain given by the "Compassionate Spirit of the Mountain," and wonderful results followed. Tails and hair grew shorter and finally disappeared. They began to speak. They were men, and clothed themselves with leaves. Thus they account for their chief traits of character and disposition. From their father they got their love

of piety; from their mother, roughness, cruelty, ferocity, and deceit. The uncivilized Tibetan can qualify as a first class evolutionist.

As to religion, the Tibetans are ardent Buddhists. It was in the year 640 A. D. that the King of Tibet was converted to the Buddhist belief by his two wives. He sent to India for priests who put the Tibetan language into writing in the Indian alphabet which remains the same to this day.

It was in the year 1895 that the Christian and Missionary Alliance sent their first two pioneer missionaries, Rev. William Christie and his colleague, to Tibet. It was decided that work should be first opened on the Eastern border of Tibet, adjoining the Chinese Empire in the Province of Kansu. Before these two pioneers started for the long trip across China, they visited Dr. Hudson Taylor, of the China Inland Mission, in Shanghai. Hearing of their plans he said to them: "Young men, you go to rob the tiger of her cubs. Do you think it will be an easy task?" For ninety days they journeyed by boat, cart, and mule, until the peaks and plateaus of Tibet confronted them. Taichow, Old City, was chosen as the strategic point to begin their labors. It is one of the three great trading centers of Northeast Tibet, and is surrounded on three borders by Tibetan villages. Here the Tibetan nomads come to exchange their flocks for the barley flour, tea, and other necessities of life.

Other missionaries caught the vision and joined these early pioneers. Amid much opposition, these pioneers preached in Tibetan tents and in the market places adjoining the temples. Far and wide they journeyed sowing the "good seed." They were scoffed at and persecuted by the priests, and more than once were stoned and cast out. In the midst of perils by robbers and the strain of riots they continued at their task until the opposition was broken down and friends made.

The first great Monastery center they attempted to open was La Brang, the fourth largest Monastery of Tibet. Here lived four thousand resident priests, and hundreds of Tibetan pilgrims were continually coming and going. For more than twenty years attempts were made to get a foothold in this district, but all efforts were frustrated.

Today on this same Tibetan border we find that the power of the Gospel has conquered superstition and opposition. Our Tibetan missionaries have traveled extensively for the past years, and while these trips have not been without great danger and hardship, and sometimes with material loss as of stolen goods, etc., yet through this means many new openings have been made and friends gained. Recently one of our younger pioneer missionaries with his wife and baby accomplished a long journey of 43 days, visiting Monasteries and Tibetan centers far into the interior that had never been reached with the Gospel before. Three new mission stations have been opened in Tibet itself, in the very places where so much opposition was shown in the early days.

Mohammedans

The Mohammedans on the Tibetan border have been much harder to reach than the Chinese. We have a peculiar responsibility on this Tibetan Border Field of the Christian and Missionary Alliance towards the Mohammedans, for throughout the whole of China we find that there is not a more thickly populated Mohammedan community than we have here.

Owing to the fact that the leaders of the Mohammedans have said that any who openly confess Christ shall be persecuted and perhaps suffer the death penalty, very few have dared to come out openly, but there are many secret believers among them who come at night like Nicodemus to inquire the "way of life." There is one little band that gathers together every Sunday in their own village for the study of the Word and prayer, and we feel there is a break coming and

a harvest of souls from among these people in whose behalf so much prayer has ascended up to God.

Chinese

During these years of waiting for the Tibetan and Mohammedan work to open up, effective efforts were also made to reach the Chinese in the surrounding districts. At first much opposition was shown by the Confucian scholars at the coming of the "new doctrine" to their districts, but much of this was broken down by one of the leading scholars of the district becoming an ardent Christian. He purchased a Gospel of Mark and in the solitude of his own home he studied carefully the teaching it contained. The story of the Crucified gripped him so much that he came to the missionary to inquire the secret of such sacrifice. For twenty-two years he has lived a wonderful Christian life. He became an earnest student of the Bible and has been wonderfully used of God in training Chinese evangelists who have labored throughout the counties of Northwest China.

Slowly the opposition was broken down in seven Chinese cities in the counties adjoining the Tibetan border. Each of these cities today has an established church and several out-stations. Primary schools have been established in every center. Colportage work is being carried on throughout the whole district. Evangelistic Bands have sought out the isolated villages and systematic work has been carried out throughout the entire field. Since the beginning of the work some 1000 have been baptized into the kingdom of God, and hundreds of others have made confession of Christ.

Our Objectives

From the commencement of the work in West China it has been the aim of the missionaries to build up a self-supporting, self-governing, self-propagating church. For this reason, some twenty years ago, a Bible School was started, and today we have a splendid band of Christian workers,—Pastors, Evangelists, Bible-women, and School-teachers, numbering in all over fifty. A thorough three-year course in Bible Training and kindred subjects has been given.

In the Fall of 1927, the leaders of the Chinese work felt the time had come for this branch of our Tibetan Border work to become fully self-supporting, self-governing and self-propagating. A small band of experienced missionaries will aid in the spiritual work among the Chinese, but our Chinese workers as a whole all rejoice that they may now be set free to press on into other unevangelized areas.

Our main object today is still to press on according to the vision that God gave Dr. Simpson for Tibet on that memorable day at Old Orchard in 1885. It was then that a vision was given of what Christ could do through His servants in Northeast Tibet. We are told that in the years 1896 and 1897 there rested with Dr. Simpson a great burden of prayer for the work out on this Tibetan border. Much prayer was offered that new workers might speedily be sent out. Seemingly, at the time, these prayers went unanswered, but today, in God's time, we find that ten of our young Tibetan missionaries were born during those years. The Tibetan border is opening up and our objective is to "finish the work He gave us to do," and prepare from among these races, "a people for His Bride."

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Women of Tibet

HIGHER FUNDAMENTALISM (Continued from page 5.)

half-truths and even plain falsehoods to carry a point, it would seem that a Higher Fundamentalism would be practical. With my own eyes I have read what I am satisfied are absolute misrepresentations of the Institute. It is not to be wondered that the men at B. I. O. L. A., feel keenly about these matters.

Mr. Keith L. Brooks, managing editor of *The King's Business*, has sent out a warning to all editors not to reprint the vicious attacks upon his character which has appeared in one prominent fundamentalist paper. He says: "All who so produce it will find themselves faced with a rather serious situation."

He continues: "The (name of magazine) has named me as the author of misrepresentations. That is an attack upon my character, calculated, coming from such a source, to greatly injure my prospects in Christian work. Mr. (Name of editor) before doing me this injury, did not communicate with me or anyone else in our Institute to learn whether or not there was evidence to support my assertions. A demand for a retraction is made by scores of influential Christian people and if not forthcoming, other steps must be taken."

(Out of Christian courtesy we refrain from printing the name of the prominent magazine which Mr. Brooks charges with printing a falsehood about him.—G. B. W.)

Attention is called to only one more impression of twisting words to convey a false impression. Notice this carefully, please. Another reviewer of "*Peter the Fisherman Philosopher*" quotes a sentence from page 116: "He, (Peter) clearly understood that it was not an easy and cheap thing that could be accomplished by proxy." Now note the reviewer's comment:

"The Standard Dictionary defines 'proxy' as: 'A person empowered by another to act for him.' That is exactly what God's Word declares about the death of the Lord for our sins. He acted in our room and stead. 'The Lord laid on Him, the iniquity of us all.' (Isa. 53:6.) He was our proxy. If that is not the case, then man is his own Saviour. That, we know, is false to God's Word."

Upon reading that comment you would, of course, conclude that Dr. MacInnis does not regard Christ as being the Christian's proxy. I shall now quote from the same page of the book (116) to show wherein the reviewer maliciously misrepresented Dr. MacInnis.

"Third, he, (Peter) clearly understood that it was not an easy and cheap thing that could be accomplished by proxy, or bought with material considerations. In order that men might be redeemed from the vain manner of life handed down from the fathers, it was necessary that God should enter into a life and death struggle with sin and its consequences in human life. He, (Peter) has several statements bearing on this that are exceedingly suggestive. 'Ye were redeemed, not by corruptible things, with silver and gold . . . but with the precious blood, as of a lamb without blemish and without spot, even the blood of Christ.'"

Could anything be more fundamental than this? And, think, when the reader would see the comment of this reviewer, he would at once get a false impression of Dr. MacInnis' whole attitude on the Atonement. It was such misrepresentations as this that first made me determined to do what I could to put my friend in the right light with our readers who are entitled to an unselfish and unprejudiced discussion of the man, the book, and the Institute. Now that I have interested myself in this matter I expect to stay by the task until it is completed. I have never known of any man in public life being done a greater injustice.

It cannot be disputed that Dr. MacInnis disagrees with some fundamentalists

In Method.

But he is with them in doctrine. It is

generally known, for instance, that Dr. MacInnis does not look with favor upon organized Christian effort along the lines of introducing bills against Evolution into state legislatures. Friends of mine have condemned him for his attitude. I have no aversion to such legislation. But this is a matter of method and I would not let it interfere with my fellowship with him for a minute.

I am reminded that Dr. MacInnis is by no means alone in his stand on this matter. I believe both the Sunday School Times and the Moody Bible Institute Monthly share his views and deplore the worldly and political problems involved in such endeavor.

Following the resignation of Dr. Horton as Superintendent, Dr. MacInnis followed as chief executive of the Institute. Here we have men of almost opposite temperaments. The one is active, enthusiastic, impulsive; the other calm, careful, deliberate; different men possessing different talents, certain to employ different methods. Of course there was certain to be a change in *The King's Business* and the general atmosphere of the school. We find different methods, but exactly the same doctrine.

No doubt some thought the Institute could not be run without Dr. Horton. Others saw in Dr. MacInnis' leadership possibilities never to be found in the previous management. The present Dean has put about the Institute a dignity and prestige that is highly gratifying to his friends and he should be given time to put his constructive program over regardless of his methods, so long as the work reflects the presence of the Spirit and he stands true to the Faith as he has done until this good hour.

Let it be remembered that fundamentalists agree on only about seven to nine points of doctrine. Get out of the circle and they will fight at "the drop of your hat." If it were possible to temper fundamentalist zeal with brotherly love, what a combination we would have! As it is we are the victims of petty jealousies, back-biting and gossiping that makes us a butt of ridicule to the world at large. We do agree on our name and statement of Faith, but beyond that it is bedlam. We are a fault-finding, heresy-hunting, hair-splitting crowd. My "doxy" is orthodox, but your "doxy" is heterodoxy. I make the motion that a law be enacted making it compulsory for every fundamentalist to quote the thirteenth chapter of first Corinthians from memory every morning before breakfast!

Now concerning the

Financial Condition

of the Institute.

No doubt it has suffered some financial reverses. No doubt considerable money that rightfully belonged to it has gone to other Bible Schools. But where supporters have been influenced to withdraw from the Institute or to direct their contributions to other schools, it seems the Lord has inspired dependable friends to give more liberally. I am reliably informed that the Bible Institute is in better condition now than usual.

The impression has also gone out that under the administration of Dr. MacInnis the number of students attending the Institute has greatly decreased. This is not true. The first two years of Dr. MacInnis' administration have been above the preceding two years.

What does the author mean when he says:

"Higher Fundamentalism?"

Does he mean a lowering of doctrinal standards to the point of compromise with Modernism? Surely not, for as I pointed out last month, his book on Higher Fundamentalism is true to the old fundamentals. He says, "Unfortunately, whenever a company of believers get together and take to themselves a name, there are always some of whom it must be said, 'Thou hast a name that thou livest, and art dead.' It is no exception with the word which has been in cur-

rent use for the past few years—Fundamentalist.

"There has been a growing sentiment that greater emphasis must be given to the higher type of Fundamentalism, the kind that gets into heart-experience and into the hands and feet. A well-known writer but recently was pleading for another Wesley. 'Oh, for a man of God,' pleads this author, 'who will dare to be misunderstood and misinterpreted and misquoted of men, but a man mightily used of God to infuse into the barren profession of our times the spark which will change the blackened wick into an ever-burning flame.'"

If he means by the term "Higher Fundamentalism," a Fundamentalism that stands like a rock for the great Faith; if he means this together with a positive defense of the historic doctrines of Christianity against the materialistic psychologies of our time including Evolution; if he means these things plus a heart attitude that will make it possible for the Holy Spirit to energize the program to the point of absolute leadership, as was the case in the Church of the first century, we say Amen.

There is danger of seeking to tear down one materialistic machine of heretical Modernism only to build up another machine of dead, formal Fundamentalism. If the "Higher Fundamentalism" will be possessed of life, abundant life, so it will sparkle, glow, and attract souls to Himself. We pray: "O Lord! send the old, new power and so fill us with Thy Spirit that we can go forth as flaming evangelists to conquer, not by might, nor by power, but by my Spirit, saith the Lord."

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ACROSS THE DESERT INTO ARABIA

(Continued from page 4.)

description of the home of Job, "the greatest of all the men of the east."

(The next article, "The Discovery of Job's Home Town" will describe the author's arrival at Jowf, his reasons for believing it to be the place where Job lived, and his miraculous escape from death when the order for his execution had already been given.)

"FILTHY DREAMERS"

(Continued from page 6.)

uncalled for illustrations, immoral in the extreme, apparently for the one purpose of stimulating the sex impulses of the young people, will be found herein.

In bringing this condensed statement of the Florida Citizens' Committee to a close I will only list the names of a few of the same type of books.

"ANTHROPOLOGY" By, A. L. Kroeber.
"THE TASK OF SOCIAL HYGIENE" By, Havelock Ellis.

"OUTLINE OF HISTORY" By, H. G. Wells.
"THE PSYCHOLOGIES OF 1925" By, John B. Watson, et al.

"TIS A PITY SHE'S A WHORE" By, John Ford. (Used in both the girls' school and the University.)

"INTRODUCTION TO THE SCIENCE OF SOCIOLOGY" By, Park and Burgess.

"THE PROSPECTS OF CHRISTIANITY" By, George Bernard Shaw.
"CONFLICT AND DREAMS" By, Rivers.

"THE PROFITS OF RELIGION" By, Upton Sinclair.
"DARK LAUGHTER" By, Sherwood Anderson.

ALL OF THESE PUTRID BOOKS ARE USED IN THE GIRLS' SCHOOL according to the Committee's report, and most of them will be found in use in the State University as well. The Committee could not make a comprehensive report because authorities denied them the use of the libraries.

We make bold to affirm that the class rooms and libraries of the tax-supported schools of America need a thorough book house cleaning.

This article must close. We have covered only a small portion of the work done by Mr. Pichard and Mr. Tatum. Defender readers will observe six things:

1) That these teachings are the inevitable product of the animalistic consciousness which has settled down upon America as the result of Evolution.

2) That the problems with which we must deal in our effort to correct this wrong are exceedingly complex, and that the balance

of power rests with the men who are sponsoring Evolution.

3) That tax-payers must be aroused to the impending danger at once or it will soon be too late.

4) That Christian parents should carefully select schools for their children where they will not be exposed to these vile teachings; such schools as, Wheaton College, Sterling College, Tabor College, Taylor University, Asbury College, etc.

5) That Christians should pray earnestly for the men who have dared to lead out in opposition to the powerful forces which have taken over the school systems.

6) That we must have organization. In union there is strength. Movements like "The Defenders of the Christian Faith" should be supported with the financial gifts and prayers of God's people.

THE MISSIONARY PROBLEM IN PALESTINE

(Continued from page 9.)

In Persia within the past five years hundreds of Moslems have become Protestant Christians, and all over the near East the power of Islam is gradually being broken.

An item has just appeared in the public press which shows how the power of Islam is broken in Turkey, its great stronghold for centuries. The item is as follows: "Constantinople, April 10, 1928; The National Assembly at Angora has unanimously passed a bill separating church and state in Turkey. The measure provides that Islam shall no longer be the state religion, and that the Deputies and State Officials in the future shall take the oath of office on their honor instead of in the name of Allah." God is wonderfully working in Turkey, and Palestine, and in the near East among the Mohammedans. Let us keep on believing, and praying, and praising.

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THE DEFENDER

Wichita,

Kansas

As Others See It

Dear Editor:

The Defender came yesterday and it indeed rejoiced my heart to see your review of "Peter the Fisherman Philosopher."

Some of us weary of being forced to choose between piling verbal fagots around our brethren or having the heretic sign hung on ourselves.

Satan must laugh when he sees leaders in the Christian army marshaling their followers against each other—WHILE HE ADVANCES.

"More power to you." Too many hands reach out to steady "The Ark." Too few fight the Philistines.

Geo. U. Gammon,
Pastor First Presbyterian Church,
Fillmore, California.

Dear Brother:

I read with unusual interest Dr. MacInnis book, "Peter the Fisherman Philosopher," and was much impressed with the new grouping of the deep truths so precious to the believer. In reading some of the criticisms of this book, I am convinced that Peter is "a man not yet understood," although for the time, the shadows of them seem to fall on Dean MacInnis.

The criticisms to which you allude reveal one of the pathetic facts of fallen nature—the ones who claim most sometimes possess least of the thing they parade.

I am sure the Bible Institute and Dean MacInnis are both in the will of God, and am equally convinced that Satan is no friend of either.

O. P. Harnish,
Pastor First United Brethren Church,
San Diego, California.

THE SEVEN DISPENSATIONS

(Continued from page 12.)

gather in battle against the Lord and His saints. Rev. 20:7, 8.

D. Judgment.

(1) Christ will be Victor. "The Great White Throne" will be made ready; The wicked dead will be raised and judged. Acts 27:31; Rev. 20:5, 7, 11, 15.

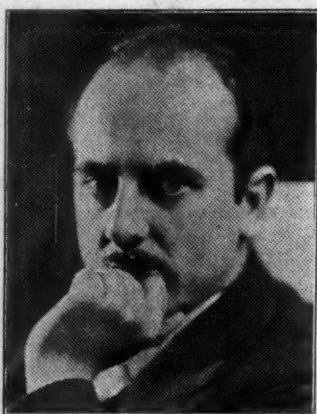
(2) The Fallen Angels will be judged in "the great day." Jude 6; II Peter 2:4; I Cor. 6:3.

(3) There will be a "new heaven and a new earth"—Eternity will begin. Rev. 20:3, 7-15; Rev. 21st and 22nd chapters.

If the reader will open his Bible, turn to every reference given in this article and read carefully, God will so richly bless and benefit each seeking heart.

The true doctrine of any specific scriptural teaching is found by a careful linking together of every scriptural reference concerning the subject to be understood.

Next month we shall study, "Jesus Christ, the Theme of the Bible."



Editor Gerald B. Winrod

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What does Modernism say about the Virgin Birth? Atonement?
Resurrection?
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